1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

Plate XIII

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Women and girls of Sitala Wanniya

[facing p. 44]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

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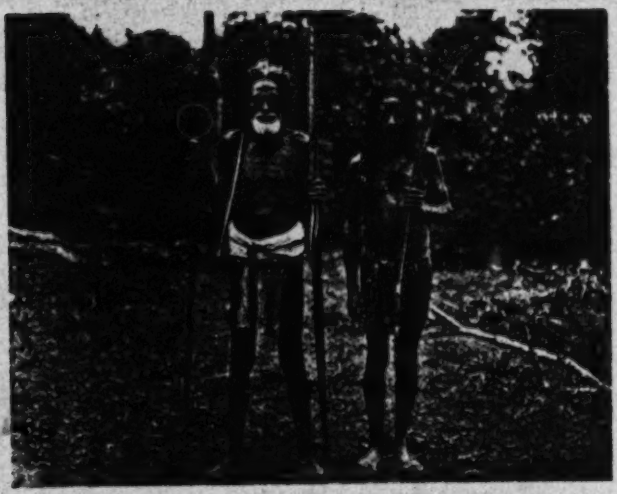

Fig. 1. Men of mixed Sinhalese and Vedda blood from the neighbourhood of Maha Oya.

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Fig 2. Women of Omuni

[facing p. 46]

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Fig. 1. Men of Yakure

Fig. 2. Veddas of Ulpota

[Facing p. 56]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

considerable part of Vedda possession is a fraud, deliberately conceived and perpetrated, for knowing, as many Veddas do, of the frequency with which the Sinhalese see "devils" and "spirits" of all sorts, nothing would appear easier, if fraud were intended, than for a shaman to assert that he could see the spirits which every Vedda believes are constantly around him.

Arrows play a considerable part in the Vedda religion, two forms of arrow being used. The first is the ordinary arrow used for shooting game, the second a ceremonial arrow called *aude* with a blade 8 to 18 inches long, which is usually but not always hafted into a handle often considerably shorter than the blade[1]. Both forms of arrows are used in the possession dances described in Chapter IX, but in addition to this the shooting arrow is used as a protection to infants, being commonly thrust in the ground by the side of a sleeping child when its mother is forced to leave it. We heard of this custom in several communities, and at Sitala Wanniya, where arrows were scarce, were shown a wooden bladed arrow which was said to be used in this way (figure 7 (*a*)); *aude* might also be made of wood when an iron blade was not available, and figure 7 (*b*) shows a wooden *aude* made for us at Henebedda. These facts are important as showing that the power of the arrow lies in itself and not in its iron blade.

The protective power of the arrow was noted by Nevill, who stated that the Nilgala Veddas "regard the symbol of an arrow, placed by their babe, as efficient protection for it. They leave tiny babes upon the sand for hours together, with no other guard than an arrow stuck in the ground by their side. Their belief in the efficacy of this has received no shock. They never knew such a child to be attacked by wild beasts, pigs, leopards, jackals, etc. or harmed[2]."

With regard to the long-bladed and short-handled ceremonial arrows, the handles of these are sometimes covered with incisions so roughly executed that they do not form a pattern and can hardly be decorative even in intention, so that probably they only serve the useful purpose of preventing the hand from

[1] These ceremonial arrows are doubtless identical with the large blades described by various authors as formerly used in shooting elephants.

[2] *Op. cit.* Vol. I, p. 184.

4: Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

effectual so long as there were no influences to weaken it, but when once a preponderating force came to surround these clans, their chance of survival was small, and to prevent individual extinction amalgamation presented the path of minimum resistance.

The effect of this amalgamation was to break down the primitive methods, and concurrently to infuse new blood, and with it to stay, or lessen, the forces that were weakening an already over-inbred stock.

If we refer to certain statistics, as recently as 1840 we find that a rough enumeration of the so-called Rock-Veddas disclosed that only thirty families in Bintenna then existed.

Since then the increase of civilized races pressed with yearly greater insistence, till we are forced to conclude that the primitive Vedda is now no more, or nearly so.

In my Paper read at the meeting of the Ceylon Branch of the Royal Asiatic Society on September 19, 1914, I have described the features of the Vedda family I found at Setawa, but I venture here to repeat it for easy reference.

The man Dissan Hamy is about 5 ft. 10 in. in height, thin, small round the chest, with rather short arms, slender legs, with hardly any calf development. He does not know his age. His head is small, with small dark-brown beady eyes set far back in their sockets. His hair is short, not tied in a knot, staring, and frizzy. His younger brother is shorter in stature, but with the same character of hair on the head. The elder has short, scanty, and bristly moustaches, but in both brothers there is a marked scarcity of hair on the face and body. Dissan Hamy's two sisters are both of normal height, and dress like the other women of the country. They are about 5 ft. 3 in. in height, with slender limbs. Both women are mothers, and both indicated the small breast development that appears to be characteristic of women residing in the arid parts of the country I explored. In both women the hair is short and frizzy. Their infants had shaved heads.

I remarked that the skin of Dissan Hamy's body is darker than that of the other members of the family. The nose is strongly formed, with thin dilated nostrils. The mouth is rather wide, with lips of no unusual thickness.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Handuna's household. (Page 18)

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Hennebedde Veddas (Page 16)

The iguana hunter. (Page 17)

[facing p. 17]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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"Sedate, wistful children." (Page 36)

[facing p. 36]

5: Spinel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Kaurala and his wife. (Page 55)

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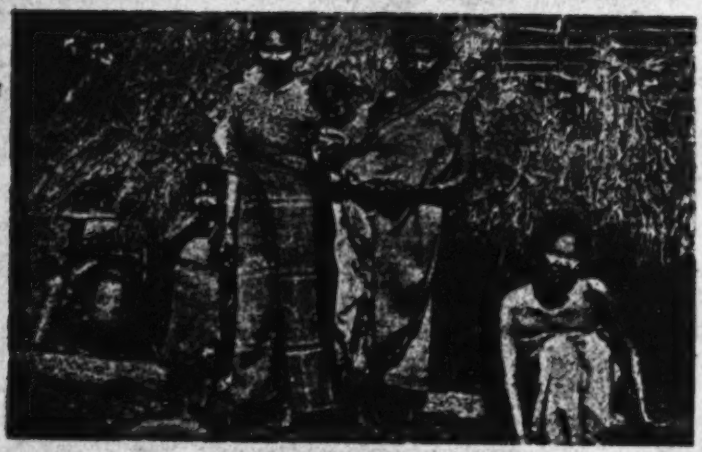

A Galmede home. (Page 60)

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5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Veddas of Bulugahadena. (Page 93)

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Veddas of Bulugahadena. (Page 93)

[Facing p. 93]

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

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Veddas of Dambana. (Page 93)

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Veddas of Dambana. (Page 93)

[FACING p. 94]

18: Kleiweg de Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Vedda AX5

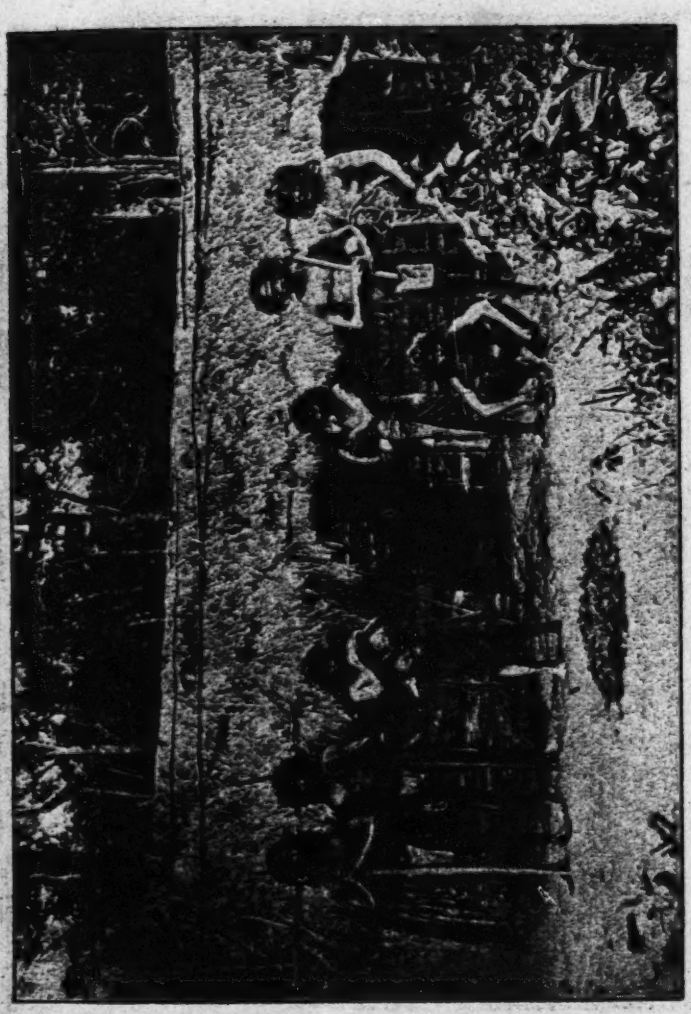

Photo Fr. Sarasin.

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Fig. 17. Veddas of the Nilgala Region